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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 274

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Inevitable Visitation of Judgment Upon the Oppressor.

THERE have been periods in the world's history and in the career of nations, when wrongs—encouraged and perpetrated by the power which legal enactments authorize—have been resisted both as a virtue and a duty. More illustrious than any other record of the successful resentment and overthrow of oppression, was the triumph of Israel over the hosts of Pharaoh, when, after years of humiliation, the posterity of Abraham, impelled by the inspiring breath of Jehovah, were emancipated from their Egyptian thralldom. The murmurings of the Israelitish multitude beat upon the unresponsive ears of their bond-masters, until those murmurings became the thunderous tones of a mighty revolution, establishing the line of demarkation between Egypt's boasted prosperity and the beginning of her declension.

The throne of affluence—reared upon the pedestal of subjection and poverty; a throne for the exalted few who are made prosperous by their skilful manipulation of the impoverished millions—is a throne established only to totter and crumble to decay. When the cup of Egypt's crime was full, the vial of Jehovah's wrath was poured upon the offending nation, and swift and dire were her retribution and calamity.

One of the inexorable laws of human experience and progress, is that of judgment upon those who violate the principles of justice; and the prescient iteration, "Without shedding of blood is no remission" of sins, is verified in all the history of the past, as also authenticated in prophetic declaration. The history of the past is the record of our own experience in the progress

we have made to reach the status of our present attainment; and some of us, through judgment inflicted upon us for the wrongs committed in other incarnations, have incorporated the laws of comprehension by which we are enabled to discriminate between good and evil, and to appropriate the one and discard the other.

A broader and more offensive bondage oppresses a greater multitude today, and the mutterings of this discontented host—ruled by a plutocracy whose power to afflict arises from the legislative authority and also the artistic and creative skill of the downtrodden—are but the warnings of an imminent national and international catastrophe of which, volcano-like, the mutterings of this universal discontent are the seethings precursory to the final eruption. The education of a rapidly multiplying mass into the conviction of its legitimate claim to the wealth of its creation, grows more impressively ominous as the engendered fear of the legal pirate causes him to tremble in beholding the mobilization of this Armageddon of a better knowledge of the rights of men.

A corporation like the city of Chicago or any of the municipalities of the world, marches in its growth over the resistance and claims of the thousands who act individually, when what are supposed to be the necessities of the city, demand the subversion of individual rights. What should be the rights of the collective body have come to be the demands of corporations, invariably met through the power of wealth to purchase legislation. A greater necessity than the demands of a city's progress arises when the people—borne down by plutocratic oppression and the subsidy of national, state,

and municipal legislation—are robbed and their rights desecrated. The multitude acting as a body has the right of might, and when justice is incorporated in that prerogative, ten thousand-fold is its authorization to amend the existing standards of social and financial bearing.

Not only have the masses, acting in unity, the right to fix the standard of valuation, but the further right to determine the end to which the accumulations of wealth shall be appropriated. We await the solemn hour of the fullness of the cup of iniquity, and the out-pouring of the vial of Jehovah's vengeance.

The Conception and Construction of the City of Destiny.

The Significance of the Cuban Struggle.

THE COMING kingdom, in fulfilment of the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," will be a material Theocracy. The very laws of the physical universe indicate this in signs which are unmistakable. "I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This New Jerusalem, before descending, is a spiritual city. It is constituted of such as have been gathered out of all conditions in the spiritual world, into the twelve spiritual divisions of the aggregate spiritual order. The spiritual world is the world of mind. Its home is in the brain of man, and it is made up of actual, spiritual entities. Every thought is a spiritual being. The human mind thinks naturally, and all its conclusions are predicated upon observations through the physical senses. It is only when the second stratum of the cortical area becomes active in mental impulse, that the mind can become truly conscious of genuine spiritual states.

To render this subject more lucid, the student must understand that the cortex of the brain is composed of two layers of gray matter, between which there is the most delicate fibrile texture, which constitutes a bond of unity and operation between these two cortical planes. Ordinary mental operations belong to the outer cortex and the subjoined fibrous film. The under cortical area belongs only to animal life, until opened through a higher mental development, when it becomes the material basis of superior mental operations. The interposed film is the realm of spirits as distinct from forms of existence occupying the cells of the cortex. The New Jerusalem is in the sphere of the intermediate film.

The gathering of the twelve tribes of Israel into the New Jerusalem is what is signified by the gathering of the two Houses. The resurrection has already taken place in that domain, and the New Jerusalem is prepared to descend as a bride adorned for her husband. The husband is the coming up or the arising of the sons of God, into whom the New Jerusalem flows. There will never be a gathering of Judah and Israel as such, in the natural, because it is contrary to the laws of order. The real Judah was gathered in the personal Lord and his church. The real house of Israel was scattered through

the infiltration of the ten tribes in the people with whom they intermarried. The product of this is the Germanic family. The Lord and his church descended into this people. It is through this descent and union of the Lord and his church, that the houses of Judah and Israel combine, and from this combination that the twelve tribes are gathered into the spiritual Jerusalem in the spiritual world.

The descent of the spiritual Jerusalem will not result in the production of twelve tribes, but in the formation of seven churches. The new material product of the marriage of the Lamb and the Bride, will first be manifest as the sons of God. The Jews throughout the world will not be gathered into the old Palestine. They are not included in the fulfilment of the promises to Judah and Jerusalem. Judah was gathered in the Lord and his Jewish church, which was planted in the descendants of Joseph's posterity, now especially culminating in the Anglo-Saxon.

As John saw the New Jerusalem descending from God out of heaven, she is defined to be four square; that is, a cube. This has no reference to a geometric cube but it does involve the relations of a numerical cube to the essential cube root from which it proceeds. At the point where the struggle for supremacy now wages, the struggle for a new birth, the point toward which the arrow of destiny was projected from the bow of promise, the point which constitutes the key to the continents of America and the Gibraltar of the world, where Columbus (name emblematic of the Holy Spirit, the Christ-bearer to the new world) headed his armada of discovery, there is being made preparation for the New Jerusalem, whose surface plan for construction will embrace at least five hundred miles. Cuba was the land toward which the fleet of the great discoverer was directed by divine prescience, as the opening wedge for the birth of another world, and a special destiny awaits this sacred center of Providential purpose.

The ordeal through which Cuba is now passing is but the reflection in earth of the Cube descending from heaven as John saw her, lying four square, the length, the height, and the breadth being equal. According to the measurement, a dimension of fifteen hundred miles is incorporated as the ground plan of the City of Destiny.



The sons of God are the offspring of God. No man or woman who denies the Messiahship of the Lord Christ

can hope—without repentance, confession, and obedience to law—to become his offspring.

Sword Thrusts.

A LAMB stood on the Mount Zion [state of immortality], and with him an hundred forty and four thousand, *having his Father's name written in their foreheads.* These are the sons of God, firstfruits of the resurrection, material beings like Christ the Lord, of the same kind, redeemed from among men. They proceed from the Lord through his own implantation in his church; they are his offspring, perform his will, are kings and priests unto God. These comprise the order of Melchizedek, and rule the world. They have the power to dematerialize and materialize at will, to appear in any place and disappear at will. They are higher than the angels, and will instruct angels and spirits. This fruit of the ages is now about to ripen through processes that can only operate through intellectual perception of truth, taught only through the literature of the Guiding Star Publishing House.

There is no operation of natural law that is not the result either of the application of voluntary exercise, remotely but directly enforced, or of involuntary application, as a reflex action of voluntary energizing, indirectly applied.

The term directly, as herein employed, signifies in a direct *line* of action, and is not to be understood as synonymous with *immediate* action.

So called natural laws have their primary and remote origin in voluntary and involuntary mental action. Voluntary mental action is what the mind consciously and actively wills to perform. Involuntary mental action is what the mind unconsciously and passively performs at the time and while in the act of volitional or wilful exercise.

"To all that believe in his name gives he power to become the sons of God." The destiny of man is to be born of God. When thus born, man has attained to his immortal state, then he belongs to the family of God; then he is king and priest unto God, then he is the offspring of Deity.

The perfection of the sons of God at the end of the dispensation is the result of the process of re-generation (re-production), and is identical with the resurrection of the dead or reincarnation.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Vibration the Secret of Rest.

The Girl and the Vala (No. 2).

BY REV. E. M. CASTLE.

THE Girl sat beneath the cedar; the Vala sat beside her, yet above.

As one that feels no need of preface, directly the Girl spoke. "Tell me, O Vala, the secret of that rest promised by Jesus to them that labor and are burdened. These are the words over which I puzzled, and earnestly have I striven to find their meaning, and ever does it elude me. Sometimes it has seemed to me that the meaning, which is the spirit of words, has parted from these; and that, desiring to find this spirit, in vain do I regard the form. But if so beautiful even without the spirit, how wonderful must they have been when instinct with life! And yet—O horror! as an automaton might be made to walk and talk and simulate life, by means of some dreadful mechanism, so have I seen these paraded grotesquely by those who pretend, in such ways, to minister to man's salvation. Restore for me, O wise one, their spirit."

"Girl," and the Vala's voice was very tender, "you have much to learn; but you are ripe to learn. Know that the characters on the page you read are but the symbols of the words that once were spoken, that once were written. And, as not till man solves the problem symbolized by the sphinx can he realize the fitness of the symbol, so not till man knows the words of life can he read the record of these words aright."

With the sublime patience of little children who wait upon the will of their elders, the Girl asked, "Shall I one day know these words?"

"One day you shall know. More of this anon. Let me tell you now the secret of rest."

"Yea, tell me the secret of rest. But a score of years have I been in this life, yet the burden of the centuries is on me, though I know not why, and I long for rest."

"Many times, Girl, have you been born into this life, that you might experience many varieties of the pleasure such life can give, and the pain which is the shadow of its pleasure, but no repose. Soon you shall find a rest, which means a different life."

Insistently as the child that clings to its desire, yet without impatience, the Girl repeated, "Tell me the secret of rest."

Deeply and impressively the Vala said the word "Vibration."

Long did the Girl gaze into the eyes above her; then slowly spoke. "I have read that through an understanding of the principle of vibration, man might accomplish wonderful feats, such as flying through the air with no more effort than now he makes in walking; and truly, the doing of many things which now time would be less fatiguing could I overcome my own weight, and it would often simplify locomotion to fly; yet I feel that

not this could give the rest I desire. Neither do I long for inactivity. Often have I sung, 'O had I the wings of a dove!' and ever, albeit but vaguely, I have sensed a deeper meaning, and this meaning would I grasp. Perhaps I have dreamed that one would come into my life, bringing me rest." She spoke the last words lingeringly; then, with sudden change, her bright gaze straining into the eyes above her, asked, "Are you the one?"

The Vala said no word; but smiled with ineffable sweetness. And the Girl was answered.

After a pregnant pause the Vala spoke: "Have you not read in your book of one to come who is the City of God?"

"Nay," said the Girl; "but I have read of him that shall overcome, and that on him shall be written the name of that city, New Jerusalem, and also God's name. But this has seemed deeply strange to me, for why should the name of God be written on a man?"

"For the same reason that the name of your book is written on its cover."

"To identify him as God?" And the Vala confirmed the conclusion.

"Ah! that God should be a man is wonderful! Yet the thought is sweet to me. But how could a man be a city? A city is an aggregation of beings. True, the Book speaks of the New Jerusalem as a woman, a bride descending from heaven; but this has seemed incomprehensible to me."

"You say well, an aggregation of beings; for, as there are natural cities, so are there spiritual cities, not peopled with persons, yet peopled with beings, and such a city a man's brain might hold."

"Ah!" cried the Girl with animation, "I understand! It has been said that poets have a vision denied to others; and our great Tennyson, whom I love, describes the spiritual city, seen by Sir Percivale at Galahad's departure, as one pearl, 'no larger, though the goal of all the saints.' Well might such a city be contained in a man's brain; and well would such a man, if such could be, deserve the name of that Holy City!" The Vala's glance approved; whereupon the Girl concluded, "But no man's name is visible on him, as the name on the cover of a book."

"His character is revealed by his expression of thought and the actions of his life; and the name that is adequate reveals the same. By his thought and his life we may know if this be his name."

"And if it be his name?"

"To those who know what names imply, mine tells that I am she who, on Ladon's bank, was a reed shaken by the wind, and, trembling into sound, became the seven-voiced pipe of Pan, fit instrument to sing the universal story,—she who unveils all mysteries, knows the end from the beginning, and tells of generation, and ruin, and regeneration. So the name, New Jerusalem, identifies its possessor as the center of vibration that brings rest to the world."

With deeply meditative gaze, and slow musing

voice, the Girl spoke. "Jesus promised rest, but did not give it then,—for so I understand Paul's words, that rest yet remained to be realized; and when Peter asked, 'Whither goest thou?' Jesus said he went to prepare a place—this place of rest, I take it—and that he would come again to receive them unto himself;—into this place of rest, perhaps. Would such a one, upon whom might be named the name of this city, be Jesus come again?"

"Ay; Jesus come again; and yet not Jesus; as Jesus was Moses and Elias—which arcanum he opened on the Mount—and yet neither Moses nor Elias, but other. And how this could be, you shall one day know."

"I know that Jerusalem means *foundation of peace*, from which I can reason that it means the establishment of rest; but how does it mean rest through vibration?"

That part of the word which you define *foundation* means, in its genesis, *tremble*, or *vibrate*. A foundation implies a pouring, and only through vibration can matter be reduced to fluent energy to be poured or cast into new form. Man's external existence that is now the foundation of unrest, disease, and death, is to be sublimated into the foundation of peace. So supremely attractive is that city, which your poet likens to a pearl—and it is, indeed, the pearl of price, and one day I shall tell you how, as Cleopatra's pearl dissolved in vinegar, this pearl melts in the upward flow of human desire, precipitating that salvatory essence which becomes the salt of the earth,—so supremely attractive is it, Girl, that it may polarize human energy in the creation of a mighty battery that will vibrate the world, neutralizing the gravic tendency of the old humanity, raising man on high, thence to be cast as the foundation of a pure humanity in earth. This is the true process of sublimation, and thus only may man's life in earth become sublime."

"But I have thought of a material city, more glorious than old Jerusalem in Solomon's day, or ancient Thebes, or Babylon, or Nineveh, to which the glory of Athens or Rome could not compare, as the New Jerusalem."

"That is to be; but never could such a city be realized in earth were it not first in the brain of man. Every wonderful invention of these days of invention, must first exist in a human brain, before being wrought out in material form. And so that city, which with its inhabitants will be the permanent place of rest in earth, the vibratory center of interest which will overcome the heaviness of existence, and restore buoyancy and youth to the race, first finds habitation in a brain."

"In whose brain?"

"His on whom is written God's new name."

"And you, O Vala?"

"I am one with him."

And the Vala rose, and withdrew within the recesses of the wood. But the Girl sat long beside the stream, pondered deeply, and—comprehended what she had no words to tell.

The Main Chance.

BY LUCIE PAGE BORDEN.

DICKENS has embodied a large amount of philosophy and sunshine in the character of Mark Tapley who was constantly seeking a situation fraught with difficulties and embarrassments,—just the kind that most people are solicitous to avoid—because in unfavorable conditions his virtues might shine the more brilliantly and he rejoice in the consciousness that “it was a credit to him to be jolly under the circumstances.”

When Mark found himself stranded in the settlement of New Harmony, consisting of a half dozen wretched cabins on the verge of a malarial southern swamp where the few surviving settlers, enticed hither by the wily misrepresentations of swindling sharpers, were fast dying of chills and fever, his spontaneous cheerfulness was a godsend to the disheartened community. He was cheated and his master was cheated; they had invested their joint capital in the enterprise, and must borrow the money to get away from the dismal spot. But Mark hailed this as the opportunity of his life. The *main chance* was there—not in the ordinary, vulgar acceptance of the phrase as pertaining to sordid advantages but the chance for development, and he improved it eagerly.

The chance to work toward the ideal in character is, in the higher sense, the main chance of existence, one that is denied to none; for as no type of humanity is so low in the scale of being as to lack some form of inspiration to impel it onward and upward, some vague perception of higher and nobler attainment which still constitutes its ideal, so every situation furnishes material for the statue which may be perfect of its kind, whether of clay, bronze, or the purest and whitest marble. “Thy condition,” says Carlyle, “is the stuff out of which thou must carve that same ideal.”

The sceptical friends who lament over the hardships endured by the disciples of the new cause, who are endeavoring in the face of manifold obstacles to establish a religion which seems to them supremely beautiful and instinct with power to redeem the world, ought rather

to rejoice in the sterling qualities developed by such experience in the hearts and minds of those who are willing to endure hardness as good soldiers of Jesus Christ.

Koreshans are looking out for the *main chance*,—the chance to reach the stature of the perfect man, the chance to heal and bless a suffering world, the chance to hush the cries of the wretched and the moans of the broken hearted.

To whom does the world hang votive offerings in the temple of fame, if not to the memory of the early Christians, obliged to hide away in the winding passages of the catacombs and rear their children, delicate young girls and tender infants, far from the happy, life-giving sunshine, in the gloomy sepulchres of the dead, while even there they enjoyed no security but lived in hourly fear of being dragged to a cruel death? Our hearts thrill at the brave deeds of the Huguenots and the Waldenses, while the Puritans who sacrificed every comfort to plant the standards of truth and righteousness in a savage wilderness at the cost of incredible hardships, command our respect, our admiration and our tears. And yet, in the eyes of their contemporaries, the Puritans were but a ridiculous set of psalm-singing fanatics opposed to everything sensible and decent. Who expected them with their nasal drawls and cropped heads to inaugurate a movement that would influence the religious destiny of a new continent! In return for their devotion, the early Christians were not only condemned to a living death in their subterranean retreats, but were regarded as inhuman wretches soiled by crimes unmentionable, whose unholy rites were, as generally believed, marked by the sacrifice of young children on the altar of their divinity.

With such examples of heroism, shall those who are looking for the glorious consummation of the faith once delivered to the saints, flinch in the hour of trial, or refuse to make themselves of no reputation in the eyes of a selfish humanity absorbed in looking for what it terms the *main chance*,—the chance to heap up riches?



Free Society is the title of a publication the province of which is to elevate lying to a free and easy altitude, judging from the only article of interest in the number to which our attention was called. It says: “Some three years ago, one of its [Koreshanity’s] publications came out with wonderful proofs of the earth’s being flat.” Koreshanity has taught for twenty-eight years that the earth was a concave shell, and that we dwell on the inside, not on the outside; hence it does not look very reasonable that one of our publications should contradict what Koreshanity persistently advocates. We never issued a publication which taught that the world was anything but a concave shell. We maintain further, that it has to do with both society and religion. The man who lies will steal, and in various

ways encroach upon the rights and liberties of others. When men become righteous they will come into freedom.

Our scientific discoveries in Cosmogony comprise the foundation for a revolution in the sphere of scientific thought; this has subjected us to ridicule,—which is no new thing for a discoverer to meet,—while our theological principles and doctrines have subjected us to persecution of the most unjust and bitter kind.

The discoveries of Koreshanity are in advance of the theories and hypotheses of the age, and for this reason we have not been disappointed that the world could not accept them without a struggle.

Every activity, whether of good or evil, results from the operation of law.

Rich Men Coming to Judgment.

BY PROF. O. F. L'AMOREAUX, A. M., PH. D.

THIS is the time which James had in view when he said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days [end of the age—this time]. Behold, the cry of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

According to the newspapers, Secretary Gage, in a recent speech, deprecated the adverse criticism of bankers, now becoming so rife. He will yet find that the present is only the beginning of sorrows to the money-changer. Men cannot prey upon their fellows for long, without having to come to judgment; and Jesus made no mistake when he scourged Mr. Gage's kind out of the temple, which was a type of what he will soon do for all such, breaking the spell of their cruel power over his

temples,—the humanity that will be his offspring,—and entirely wrecking their cruel business, which can have no place in the kingdom of righteousness soon to be established in earth.

When men come to see things in their true light, they will have less respect for the gentlemanly and polite legal robber—the banker of today, than they had for the bold highwayman of the middle ages. The latter put his life in peril when he plied his unlawful calling, but the banker far more certainly robs his miserable victim, and does it in an eminently respectable and legal way. The vile foot-pad often shared freely with the poor what he had violently taken from the rich; but the courteous banker takes the all of multiplied thousands, turning them out to beg or starve, since the results of his practices have made it impossible for them to earn the means of livelihood. The highwayman killed his victim only when he must, to save his own life or secure his plunder; but the ruin and death of thousands are the usual and inevitable results of the modern banker's vocation. Old Shylock inadvertently told a truth peculiarly pertinent to his own trade when he said: "You take my life when you do take the means whereby I live."

Stray Sparks Flying Here and There.

BY W. H. FAVITT.

THE SUTURES of our skull must be so firmly united that it is impossible for an idea to percolate through it and reach the brain. We were talking recently, with a contractor who hires carpenters to work for him. He said:

"You agitators are all crazy. I don't have any trouble to get along."

"For instance," we remarked, "you sent John Kay to make repairs on widow Done's house; you pay John twenty cents an hour and charge the widow twenty-five cents an hour for his work; consequently, you steal five cents an hour from that poor widow."

"Don't you dare to call me a thief! The man is a No. 1 workman and earns every cent of the twenty-five cents an hour that I charge the widow for his work."

"Then you steal five cents an hour from John, for you just now said he earned every cent of the twenty-five cents an hour. You did not do a stroke of the work, yet you keep five cents an hour for every hour's work he performs. You have forty men at work, from whom you exact tribute of five cents each, which amounts to two dollars an hour, which you steal."

We believe we stated the case fairly, yet he became exceedingly angry. So we came to the conclusion that we are unable to comprehend modern business methods.

Lyman Gage has been talking prosperity again. He forgets himself and indulges in little bursts of confidence

occasionally. He has been felicitating himself and his hearers over the flattering showing made by the Dingley tariff law since Jan. 1, 1898, and predicted by the end of the year, the tariff revenues will pay the running expenses of the Government and leave a surplus of \$30,000,000 in the treasury. Gage is an enthusiast and very forgetful. He figured: Receipts, \$37,333,628; expenditures, \$36,696,711; apparent surplus, \$636,917. Poor Lyman was so tickled that he forgot to subtract \$8,538,401 which came into the treasury, not by tariff schedules, but by the sale of the Union Pacific railroad, which makes a real deficit of \$7,901,484. The real facts in the case—taking out this railroad plun—are these; in spite of increased demands and increased tariff, the deficit from July 1, 1897 to Feb. 1, 1898 amounts to \$51,901,823.

We must educate (?) the youth of our land, by all means; and in order to avoid the disasters which have overtaken the civilizations of the past, let us introduce the penny savings-bank system in our public schools. This will serve a double purpose—it will foster the love of money and teach the absolute necessity for its use.

When you study the situation a little, you will discover, if you do not already know, that political parties are the jimmies used by demagogues to pry the lid off the public pie chest.

In the Editorial Perspective.

WE TURN our mental telescope on the field of reform occasionally; we have to do this in order to "size up" the situation—to see how many bubbles there are remaining to burst, and how many air-castles are yet to be dissipated. We see many movements rise and fall, with plans inadequate and leaders ignorant. Outside of the harbor, where the ship of Truth is anchored, there are many wrecks, while other vessels bearing names of reform are either sailing without chart or compass, or are fighting each other. What is the matter with them? We charge them with incompetency; failure is the inevitable result. The leaders of so called reform today, neither know what to do nor how to do it. This is acknowledged by Governor Rogers, of Washington, who makes severe arraignments in the *New Time*; he deplors the lack of harmony and the lack of knowledge of what to do! "I believe that the most necessary thing to be done at the present time," he says, "by those interested in the public welfare, is to arrive at a common understanding. So long as these admitted differences exist, there can be no harmony. * * Many of the plans proposed are mere makeshifts. They do not take into account the fundamental facts which underlie all human action. * * These fundamental propositions have to do with the nature of man, and what may be termed natural conditions in the external world which surround him. If it is seen that any plan for the betterment of humanity is in contravention of these fundamental axioms, it should be clear to all right-minded men that the object sought to be effected by it cannot in this way be attained." There can be but one plan of genuine reform, and that plan must be a scientific one, founded on the science of nature itself. This brings us back to the scientific system—to the Koreshan System, of all natural, human, economic, and social adjustment, as the world's great remedy.

Slavery existed forty years ago, and it exists today. There are more slaves now than then, but fewer masters. It requires expenditure of energy to produce the food and clothing used by humanity. Let men be placed in conditions that are desirable, and the work of production is a pleasure and a recreation; but there are conditions in which work is a drudgery, harrowing to the sensibilities and destructive to tissue and cell. The world's producers are in that condition today. They are enslaved by the power of money. A certain class of humanity wields that power, and all others are controlled by it. Years ago the colored man was called a slave; today both white and black are enslaved; they are called laborers, and the work performed by them is called labor. There should be no labor problem. There was no slave problem, except the question as to whether slavery should be abolished. Amelioration of the slave's condition would not answer the demands of the toilers of the South. Today, reform effort is puerile which looks only to modifying and ameliorating the laborer's condition. We do not believe in *labor*; the meaning of the word implies a condition from which men should desire to be free—painful exertion, irksomeness, and servility. We must abolish labor altogether; reformers should begin by abolishing the *term*. Then perhaps, the "labor exchange" would have sense enough to adopt a new name; as it is, the name stigmatizes it as inadequate. It deals only with the products of slavery. The organization cannot exist when that slavery is abolished.

Astronomers are puzzling themselves over various phenomena observed, information as to the facts of which leaks out occasionally through the domes of the observatories. Every new fact discovered corroborates the conclusions of Koreshan

Astronomy. The sun, moon, planets, and stars are near the junction of our atmosphere with the sea of hydrogen above us, at a distance of about 1,000 miles. Are the sun and moon among the stars? M. du Cellie Muller has observed stars crossing the moon's disc, but his observations have been discredited until Astronomer F. Hopman reported to the British Astronomical Society that he had observed dark stars as large as the spot Tycho on the moon, passing over the moon's disc this side of the moon. He also reports a number passing over the disc of the sun. These new discoveries are not compatible with the former conclusions that the moon is 240,000, the sun 92,000,000, while the nearest star is billions of billions of miles from the earth!

An exchange concludes that it is possible to see the earth's convexity. When we first read the heading, we thought that some one had been making new observations; but it turned out to be the old hoax of a proof afforded through the phenomena of a vanishing ship's hull! A convex surface is not the only kind of a surface on which ships could go out of sight; they would disappear on a flat surface; they do disappear on the concave surface. The hull of all such proofs of the earth's "convexity" quickly vanishes when the telescope is turned on the vanishing ship's hull. We are restorationists; when the ship's hull is "down" beyond the horizon we restore it to view again by means of the telescope, without increasing the altitude of the eye. The only kind of a hull we cannot restore with the telescope, is the hull of the war-vessel Maine in Havana harbor.

Of course, there is no such thing among the nations today as justice; what they call justice is a mere semblance of human rights, and even that is kicked about because it is an unstable thing, and now in France it is strangled. Today, the Constitution of the United States and the Declaration of Independence are forgotten. In 1789, France declared the rights of its people to be "liberty, property, security, and the right of resistance to oppression." In the formation of the French National Assembly, it was considered that "ignorance, neglect, and contempt of human rights are the sole causes of all public misfortunes and corruptions of government." Zola is now under the ban for repeating these simple words in defense of Dreyfus. France is judged by her own words!

We are placed under the ridiculous necessity of proving to the world that it is in bondage, while we are endeavoring to promulgate the science of its release and cure. Thousands of people seem to be satisfied with the condition the world is in; many a man is satisfied if only he is in a little better circumstances than his neighbor. We are about ready to quit endeavoring to pump into the public mind that something is necessary to be done in order to create receptivity to the science of how to do it. If a man is sick and does not know it, and does not want to know it, he ought to die; it is not necessary to induce a hungry man to eat wholesome food when it is placed before him. We are going to quit arguing about our bill of fate!

The great rush to the gold fields of Alaska shows to what extent man will face danger and death for the sake of money. He will leave home and family, and face starvation and all forms of privation under the excitement of the gold craze, and the world will think nothing of it; but when a man deliberates to follow Truth and to maintain it with some privation, he is called a fool. In times of war there are no ties too sacred to break, no friends too dear to leave, to fight in defense of country; but if a man has the strength of character to follow his convic-

tions as to the truth involved in the Koreshan System of Science and Life, he has, in the eyes of an unreasoning world, committed the unpardonable sin!

In the little tendency to popularity of "Christian Science," its votaries are lavish with laudations of the character of its inventor. In the official organ of this pseudo-science, we find expressions with reference to Mrs. Eddy such as "our Teacher," "our Leader," our beloved Mother;" also such paragraphs as "in the year 1866 Reverend Mary Baker Eddy discovered Christian Science, which from the testimony of Jesus and the apostles, we feel sure is the second coming of Christ." That's right; if she has claims to Messiahship, let them be open and above-board; but the next thing is to prove the claims, then the world might be Eddy-fied!

The first thing reformers should do is to reform themselves—then they would be able to reform others. Before they can do this they must know what to do and how to do it. The true reform movement is not a patched-up affair—not a botched expression of one idea. It is not for the benefit of a class, nor for a nation, but for the world. It embraces the power to revolutionize all things that are evil—in short, it is the truth of the universe involved, in contrast with which the silver question, the tariff question, the labor exchange, reciprocity, and so called colonization schemes sink into insignificance.

Bankers are objecting to the checks issued by the Labor Exchange and other co-operative movements, on the ground that they are not proper media of exchange. Bankers have the monopoly of money, and no checks will suit them but checks on their banks. The time is here when only those who have the "mark of the beast" (money in the hand, or credit on recognition) can buy or sell. The American Bankers' Association is alarmed, and will endeavor to have a law passed prohibiting the use of any kind of currency that is not issued by the sanction of these institutions of greed and oppression.

The church of Rome celebrates the twenty-eighth anniversary of its declaration of infallibility and the twentieth anniversary of the election of Pope Leo XIII. Millions bow reverently at the name of the pseudo-vicar, and look back over twenty years of papal peace, while closing their eyes to the cruelties of the past under other popes of the same church. Christendom will not be so peaceful during the next twenty years, for it is now upon the verge of ruin and disintegration.

The peace of America and Europe hangs upon the slender thread of the results of the investigation of the cause of the destruction of the war vessel Maine in Havana harbor. To that point the attention of the world is directed. The greatest question in the world today, is not the insurrection in Cuba and the resultant concentration of national powers on the Gulf borders, but that which the Cuban struggle signifies. It as an index to the destiny of humanity in the process of in-cuba-tion.

Competism is unscientific. The spirit of the competitive system is not the substance which contributes to the progress of humanity; it is the substance of the world's disintegration. The human body is an organic structure, every corpuscle of which is governed in accordance with natural laws. There is no competition in health; when competition enters, dissolution ensues.

Three methods seem to be open to adventurers for reaching the North Pole—aerial, surface, and submarine navigation. One of these has been employed without success; Andree's aerial flight is yet to be heard from, and now a Baltimore inventor purposes to reach the pole under water and ice in the submarine boat Argonaut.

Before woman can reform the world, she must enlarge her views of reform; it will require more than voting and endeavoring to abolish the saloon. At the recent National Woman's Convention there was a great waste of energies which should have been conserved and directed scientifically in a more humanitarian system of reform.

Quiet Talks with the Editors of our Exchanges.

As Editors See Us and as We See Editors.

WHEN we made the offer of \$1.00 to the editor who would publish a scientific refutation of the Koreshan Cosmogony we were not expecting that any paper would join us in proving the System true. It is gratifying at this time to note the progress of Koreshan Science; there are evidences on every hand of its influence upon the minds of thinkers. We say it to the credit of those who see its truth, that while its premise is simple, and its conclusions rational and scientific, there are thousands of people in the world who do not possess mental acumen and reasoning power sufficient to grasp it; but there are a few who, in the order of their progress, have developed sufficiently to comprehend the principles of scientific demonstration of the form of the universe. We reprint below an excellent article from the *Leaflet*, Ironton, O., of February 17, 1898, by Dr. I. N. Brown. We desire to direct special attention of the editorial fraternity to this article, and to the facts

and conclusions presented in favor of the Koreshan Cosmogony. The experiments referred to are in direct corroboration of Koreshan Science of the earth's form, in the demonstration of the fact that growing plants cannot tend toward the periphery of revolution. This is in accordance with the natural order of existence on every plane. Down is away from the center—all descent of force, whether mental or physical, is away from the point of generation. The forces of gravity are generated in the central sun and radiated to the enveloping shell. The shell is the limit of gravitation, the periphery of materialization, making a surface everywhere concave to the point of gravity's origin. Everything on the earth's surface is directly "under the sun" at all times; every plant, weed, shrub, and tree points toward the pivotal center, while the foundation roots extend downward into the soil of the concave sphere.

Why Upward, Why Downward?

In the *Literary Digest* of Feb. 5, 1898, in an article on "What Makes a Plant Grow

Upward?" there is quoted from the *Pharmaceutical Era*, an illustrated account of experiments bearing on the subject, a part of which we reproduce:

"Beans have been made to germinate when placed on the circumference of an iron or wooden wheel, surrounded with moss so as to maintain the moisture of the seeds, and holding little troughs full of mold open on two sides; the wheel being put in motion in vertical direction by a current of water, and made to describe many revolutions in a minute. In consequence of this rotary movement, producing the particular force known in mechanics as centrifugal force, the action of gravitation as it were annihilated, and the sprouting seed, removed from its influence is subjected to centrifugal force only. See what occurs: the small stems, which, under ordinary circumstances, would be directed upward, that is to say, in a direction opposite to the action of gravitation, now turn themselves in a direction opposite to the direction of the centrifugal force, or toward the center of the wheel. The rootlets, which, under ordinary circumstances, would bury themselves in the earth, and in the direction required by the laws of gravitation, in reality now point in the direction of the force which has taken the place of gravitation.

"This curious experiment, carried out for the first time by J. A. Knight, of England, has been repeated and modified in France by the ingenious naturalist, Dutrochet. He replaced the vertical wheel by a horizontal one. The force of gravitation acts constantly on the same points of the germinating seed; but as this seed is exposed at the same time to the action of centrifugal force, produced by the movement of the wheel, the roots follow an intermediate direction between a vertical one, which would be determined by the force of gravitation, and a horizontal one, resulting from centrifugal force. As the movement communicated to the wheel is increased in rapidity, the angle made by the root with the plane of the wheel becomes more acute also. When this angle becomes nothing, the root is horizontal. The influence of gravitation in directing the course of the root is put beyond doubt by these curious experiments."

Now, if, in the experiments, centrifugal force takes the place of the force of gravitation and represents it; and if "the influence of gravitation in directing the course of the root is put beyond doubt by these curious experiments," then the experiments plainly teach that growing plants point their stems in a centripetal direction—toward the center, and their roots in a centrifugal direction—from the center. Which is to say: the direction roots grow, that gravity tends, that we call downward, is away from the center; and that the direction stems grow, opposite to that of gravity, that we call upward, is toward the center.

But we find plants do not send their roots conformable to a centrifugal direction and their stems to a centripetal direction of a convex earth inhabited externally! Either the experiments don't suit the earth, or the earth, from some cause or other, doesn't suit the experiments.

Apply the teaching of the above experiments to the earth, and we have the very things the Geodetic Survey on the Florida gulf coast, about a year ago, of a straight line projected horizontally from a given point a few feet above the surface, testifies, viz: that such line is the chord of the earth's convexity, and NOT, as we have always been taught, the tangent of the earth's convexity. The earth is hollow; we live on the inside of the shell, and every tree and plant is a silent witness indexing the center. The Copernican system is overthrown, and of course the Newtonian law of gravitation goes with it, at least, as commonly explained; and the phenomena heretofore attributed to gravity will all have to be gone over and overhauled! Only with this [the concave] form of earth do the experiments harmonize.

We presume Dr. Teed and Prof. U. G. Morrow will score again for the "cellular form of the universe."—*The Leaflet*, Iron-ton, O.

Absolutely Nothing.

There are metaphysical reasons in support of the theory that the earth is a hollow cell, and the ultimate atom, a hollow cell. Science knows NOTHING of the ultimate atom; therefore I reason that it knows nothing of the ultimate structure of the earth. And on its own confession, it knows nothing of spirit or soul. The scientific theory is that the earth is a solid mass of

melted matter, cooled off on the outside, but still hot as the orthodox hereafter, in the centre. Thus science, as well as religion, has its real material hell for unbelievers. Both are mere hypotheses or fictions; no one knows anything about either of them. Christian Science is not the only science that lives by assertion.

The Koresnan theory is, that the earth is a hollow cell and that we are inside of it. In answer to a question, what is on the outside of the shell? Koresnan replies, NOTHING, ABSOLUTELY NOTHING. And the outside of the shell is solid gold; so the contrast between gold and nothing still pertains. According to this theory, the earth which contains everything there is, rests on NOTHING in the very centre of NOWHERE. There is NOTHING new about this theory; the infidels have preached it since the beginning. And yet we are still unsatisfied. We are as inquisitive as our lamented mother Eve; and now we want to find out all about NOTHING. Look out for sky-splitting revelations. The gold shell is going to burst!—*New Dispensation*, Corvallis, Ore.



Interrogation Points and Encouraging Words.

Going to Overthrow Koresnan Astronomy!

Applies for Terms, and Says He Means Business.

GRAFTON, N. DAK., February 17, 1898.
EDITOR FLAMING SWORD:

A friend has sent me a number of copies of THE FLAMING SWORD, containing your assumed offer of \$1,000 if some party will publish a refutation of the Koresnan Cosmology. I say an "assumed" offer, because it is not put in such shape that it can be depended on. As it stands now, one might make the refutation clear to all disinterested parties, and still you would deny that the feat has been accomplished, and hold on to the money. If the offer is made in good faith, you will be willing to secure the payment of the money to the party who earns it in the way stipulated. If you will do this, I believe I am the man you are looking for.

I am confident that it will not be a difficult job for me to accomplish, and of course you will see the propriety and necessity of surrendering the decision of the matter to disinterested parties. I am not an editor,

but I have no doubt that I can make arrangements for having my strictures published in the *Progressive Thinker* of your city, or the *World's Advance-Thought*, Portland, Ore. If the demolition of your theory is put before the world in some well-known and widely circulated paper, you will have your wishes gratified. I shall want to be furnished with all the points that you depend on in support of your theory, and accompanying illustrations, which I am willing to pay for when we get these preliminaries settled that all will perceive are necessary for my security. Please publish this in THE FLAMING SWORD, with such comments as you may see fit to make, and send me a copy containing them, and let us proceed at once to business.

Respectfully, SAMUEL BLODGETT.

Our proposition is made to editors; the writer of the above admits that he is not an editor. Very well, we will include anybody—it is the man we are looking for, and it does not matter to us whether he is an editor, or an astronomer, or anybody else who knows nothing about science. Our offer was to pay something for something. We are not in the habit of buying things without knowing what we are getting; and if we advertise for an article of goods, do you suppose that we are going to have it forced upon us without our accepting it? It is the same with any "proofs" that the earth is convex—before we should purchase "proofs" we should know that they are proofs. We should not feel disposed to leave the question to disinterested parties, for how could parties not interested in astronomy, settle questions of that department of science? We would not leave it to astronomers, any more than you would want to leave the decision as to the cause of the Maine disaster to the Spaniards! We should want to do more than talk the matter over with you. Argument could not decide whether the proofs are proofs or not; they would have to be tested, and tested scientifically. Proofs would have to be submitted to us for test. If they involved facts, there would have to be an investigation of the facts, and not of the text-books, nor what some one has said or thought on the subject. We should have to examine the actual, tangible facts; anybody's eyes could then see them. We will go with you anywhere to help you look at the facts observable, if you will look at some facts we have to show you. We will accept your facts; conclusions, however, are different things. If the editors tackle us, their "proofs" would have to be tested as well as yours; so you see we are not partial. When the other side demands proofs in demonstration of our conclusions, they will not go out of the way to test them themselves, but deny them in toto. We will treat you better than that. So let us have your proofs, and then the investigation can begin. If

it turns out as you say, and if we have no facts that will conflict with your conclusions, why, then the \$1,000 are yours; and we venture that we can find it easier to secure the payment of the \$1,000 than you will to find the proofs!

I confess that your ideas of a hollow globe, without any of your evidence, seem perfectly absurd, as does the theory to some men that the earth is convex. (1) But I have stood on the sea shore and watched a receding vessel, and have seen the largest part, the hull, sink out of sight before the mast. (2) I know enough about geometry to know that we can determine the distance to inaccessible objects if the distance is not far in comparison with the base line; and by this method I supposed it had been demonstrated that the sun, for instance, was much farther away than it could possibly be if we are inside a globe. (3) I had supposed it demonstrated that the earth's inhabitants can see but one side of the moon. But this would hardly be true if it were inside a globe. These are three of the thousand questions which have undoubtedly been asked you before, and which you have doubtless answered satisfactorily.—D. E. S., Santa Ana, Cal.

(1) So have we; and in addition to this we have used telescopes to bring the hull to view again. The ship's hull-argument of convexity has been exploded long ago, and sensible people should quit using it. Ships vanish in accordance with the laws of perspective foreshortening. The hull is not the largest part; the sails cover more visual area than three or four hulls! (2) Calculations of the sun's distance made on the basis of a supposed convex arc, are erroneous; from the basis of the concave arc, the sun's distance is about 1,000 miles. Try it yourself. (3) When you have investigated the Koresnan Astronomy sufficiently to understand its explanation of the phenomena of the heavens, you will understand that the fact that only one side of the moon is presented to the earth's surface, is a proof of our System. We can demonstrate, if the moon were 240,000 miles from the earth, a ball whirling in the sky, that we would see both sides. Besides, Newton's theory of gravitation is now rejected by astronomers, as well as the conclusion that the moon revolves about the earth. So called scientists have demonstrated nothing about the moon; they quarrel among themselves about what it is, what it is for, and how far away it is.

Please explain why the astral nucleus is not at the center of the universe. It seems as though the resultant of all the forces generated in the shell of the earth would be at the exact center.—O. W. B., Cedar Rapids, Iowa.

If the earth were a perfect globe, and all the forces operative were always of the same quality and intensity of vibration, the astral nucleus would be at the center. The astral nucleus is eccentric, or out of center, because of the action of

the energies of cold and heat in the cruciform and caloric poles of the sun. If these forces were equal they would revolve about a common center; but they are unequal, and give the sun a slightly orbital motion. The cause of motion must have motion itself. The central sun does not simply rotate upon its axis, but has a triplex motion: axillary, orbital, and lateral. It rotates daily as a result of the inflowing and outflowing energies. The caloric pole is expansive, while the cruciform or cold pole is contractile, and these alternations in the sun give it an eccentric or orbital motion, while the magnetic currents induced move the sun laterally north and south to change the relation of the projected sun to the equinoxial. If the sun were at the exact center, no motion in the universe would result. The eccentricity of the sun produces the millions of stars, which are so many deflections of levitic rays and their corresponding gravitic rays, as many points as there are stars.

J. P. H., Grand Ridge, Ill.—It is obvious that in order to understand expressions of the Apostle Paul concerning the resurrection, one must possess some knowledge of what the resurrection is. If you had a scientific comprehension of the processes by which a portion of the human race are to be transformed to the plane of immortality at the close of this dispensation, it would not be difficult for you to see what the apostle meant when he said "We who are alive and remain." If you will procure our literature explaining the laws of the resurrection, you can obtain a much better idea of the Koresnan Theology than we can give you in a brief answer in these columns. When you have studied the question further you may write as again. We will argue with you through our pamphlets until you have exhausted their contents; then we can take up new lines.

The Flaming Sword Warmly Welcomed.

I have placed the sample copies of the *Sword* in the hands of persons whom I expect to call on and explain some things to arouse their interest sufficiently to subscribe for the only full-meeted-nut journal, devoid of worm-holes and mustiness. It is a pleasure to crack nuts when every one is sound and fresh. So I have found *THE FLAMING SWORD*; even the shells are worth preserving. I enjoy *THE FLAMING SWORD* because its thrusts are at errors and superstitions which have been for ages blanketing truths. The fabric of error and the cord of superstition are being severed, and truth, which needs no covering, will soon stand out fearlessly before the world. The entire contents of *THE SWORD* are devoured more eagerly than was exciting fiction in early days.—Dr. J. R. P., Chicago.

I hope to have some names in a few days; I want to go about it in a business way. Please send me circulars, blanks, etc., for taking subscriptions, as mentioned in February 11 *SWORD*. I want to interest people in this beautiful science. As for *THE FLAMING SWORD*, it just sparkles with light. As I read, I ask myself how I ever lived without it. It is food and drink to me; and each week it answers the very questions that are asked me by people with whom I talk.—Mrs. M. B., New Castle, Pa.

Editor's Chat With Our Readers.

It is but a question of time when the sentence of Justice will be executed upon the oppressors of the poor. Visitation of judgment upon all forms of injustice is inevitable. The fatal day for the robbers of the producers of wealth will be the natal day of the new kingdom. The pen of Koresnan traces the converging prophetic lines to the culmination of all forces of vengeance upon the powers of evil. The great battery is being formed; the subtle forces of good and evil are being arrayed for the final combat. The nations are nearing a vortex. The processes are written in history and analyzed in science, and it requires but a knowledge of the past to predict the inevitable results in the future.

How much persuasion on our part did it require to induce you to subscribe for *THE FLAMING SWORD*? Hundreds have wanted it at first sight—you liked the appearance of it, its tone, its bold, open and frank expressions of our convictions. There may be a few others in your vicinity who would like it; it is simply a matter of hunting them up, and the only way you can ascertain who they are, is to sow the seeds of truth in your vicinity. Go at the work quietly, resolutely, confidently, and see if you cannot interest three or four persons with whom you are acquainted, and induce them to read *THE FLAMING SWORD*.

A valuable lesson in the science of mind may be learned by careful study of the article by Koresnan, "The Conception and Construction of the City of Destiny," the science of the inception and descent of the life and order of the Golden Age. There is a sufficient reference to the significance of the Cuban struggle to set the mind thinking. Koresnan traces the destiny of nations through ethnic infiltration and progress. It is very significant at the present time that Spain is at the door of conflict with the nation representing the climax of human progression. Cuba is located at the vitellus of the great egg, and the process of incubation will necessarily take place in the western hemisphere.

You will enjoy "The Main Chance" in this number, by Lucie Page Borden—the main chance in the progress and develop-

ment of character. It reveals the philosophy of courage amid the most adverse and trying circumstances, and robs persecution of many of its hardships. The entire article, portraying the difficulties of the early Christians in the catacombs under the city of Rome, is but an expression of the determination of the Koreshan. That we have courage and backbone, will be proven through the trials of the coming conflict and revolution.

When the world is devoid of truth, the knowledge of a single fact, a single scientific principle, is worth millions. By actual invoice this number **THE FLAMING SWORD** is invaluable, and its worth cannot be estimated; and yet for how small a sum can fifty-two numbers be obtained! **THE FLAMING SWORD** is strikingly original. The unique feature about it, the feature not possessed by any other journal in existence, is that its contents are expressions of demonstrated truth. It is a case of Truth against the world!

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Miscellaneous Notes.

Wednesday, Feb. 16.—The South demands postal savings banks.—Miss Isabella Jones, leading "Christian Scientist," dies in Kansas City, Mo.—De Lome leaves New York for Spain.—Testimony of expert witnesses favorable to Zola; they declare that Esterhazy wrote the letters in question.—Government officials excited over reports of Maine disaster; much discussion as to cause; evidences against Spain.

Thursday.—Over 250 of Maine's crew missing; war talk is rife all over the nation.—Newspapers mostly filled with news from Havana.—Kansas Pacific railroad sold for \$3,000,000.—Mobs make demonstrations in Paris against Zola.—Preparations for war being made in U. S.

Friday.—Evidences that the Maine was blown up by a torpedo.—Gen. Booth declares against Spanish atrocities in Cuba.—What goes up to \$1,000.—Spain apologizes for the De Lome letter.—Spanish warship Viscaya on the way to New York.—Frances Willard dies in New York.—Governors offer aid and forces in case of war with Spain.

Saturday.—Naval men fear for the Viscaya; authorities arrange for protection of the Spanish vessel.—Yale College men meet and discuss the W. C. T. U. boycott.—Effort made by mob in Paris to lynch Zola.—Rate war begins between Alaskan transportation companies.—Viscaya arrives in New York harbor.—Mrs. Katharine A. Tingley selected head of a Theosophical Society.

Sunday.—U. S. will investigate Maine disaster independently of Spain.—Evidences are multiplying that Spaniards are

responsible for the destruction of the great battleship.—Little business boom results from war talk.—Gen. Lew Wallace challenged to fight duel with G. E. Oaks, of Indianapolis.—New astronomical observatory proposed for Amherst (Mass.) College.—Largest gossamer to Joliet penitentiary.—Lord Neville forgery case creates sensation in London Society.—German papers denounce U. S. because of the De Lome affair.—France may aid Spain in case of war with U. S.

Monday.—Evidences indicate that magazines of the Maine are intact; explosion from beneath the vessel.—Guards protect the Viscaya at New York.—Rev. A. C. Hirst, of Chicago, declares that Spain should be wiped out of existence.—Reports that pulpits are filled with war talk.—England preparing to resist French invasion of territories in Western Africa.

Tuesday.—U. S. officials maintain secrecy regarding investigation.—Argument begins in Zola case; Zola speaks in his own behalf.—Daughters of American Revolution meet in Washington.—Citizens of Dayton, O., tear down Spanish flags used in decoration for Washington's birthday.—6 armored vessels, 6 cruisers, 13 torpedo boat destroyers, and 5 torpedo boats are being constructed for Spain in England.—National Association of Merchants and Travellers passes resolutions in favor of postal savings banks.—U. S. will demand \$15,000,000 damages in case evidences show Spain is responsible for destruction of the Maine.—Ripple of excitement over report that maps and plans of N. Y. harbor defence have been forwarded to Madrid.

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It was not Shylock's fault that Antonio was in need of money and that he agreed to give a pound of flesh in place of the money. If Antonio did not like Shylock's terms, why did he accept them? Did he not know that a contract cannot be legally broken? Having accepted Shylock's terms, what right did he have to make a wry face when Shylock demanded his pound of flesh?

"A pound of flesh!" cried Shylock pointing his knife toward Antonio's body.

"Shylock, have mercy," said Antonio; "do you not see that if you cut a pound of flesh out of my body, that I shall bleed to death?"

"Do not care if you do bleed to death," answered Shylock. "The law gives to me a pound of your flesh, and I shall have it."

Shylock lent money to a Kansas farmer on the condition that if the money is not returned on a certain day, the farmer's land shall belong to Shylock. The farmer was not able to pay his debt at the appointed time, and Shylock cried: "A pound of flesh! The farm is mine."

"Shylock, have mercy," said the farmer; "do you not see that if you take away my

farm, that my children and myself will starve to death?"

"This is none of my business," answered Shylock; "the farm is now my legal property, and you must leave it immediately."

Shylock was selected judge; and he issued an injunction prohibiting workmen from marching on certain streets. But as the workmen paid no heed to the injunction, Shylock sent the militia to shoot them down.

"Shylock, what are you doing?" said the people. "Do you not know that it is inhuman and monstrous to kill inoffensive, defenceless people who are guilty of no crime?"

"A pound of flesh!" answered Shylock. "These workmen are criminals. They have marched on a certain street in spite of my injunction, and they deserve death."

Shylock became the head of a coal trust, and he raised the price of coal.

"Shylock, have mercy," said the people; "do you dare us to freeze to death? We cannot afford to buy coal at such an exorbitant price."

"A pound of flesh!" answered Shylock. "The coal is my property; and if you cannot buy it at my price you may for all that I care, freeze to death."

Shylock was elected President of the United States; and he made a deal with Wall Street, by which the people were robbed of millions of dollars.

"Shylock, this is infamous," said the people; "you had no right to do anything of the kind."

"A pound of flesh!" answered Shylock. "Have I done anything contrary to the law? Can you convict me of any crime? If you cannot, then pray make no remarks."

On a Sunday morning Shylock detected a little girl selling flowers on Broadway.

"Policeman!" cried Shylock, "arrest this girl."

"Shylock, this is absurd," said the people. "What harm is this little girl doing?"

"A pound of flesh!" answered Shylock. "We have a Sabbath law in this city; and to sell flowers on Sunday is a crime."—*Boston Investigator.*

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If the government can carry your letter, why can't it carry you? You are less trouble than the letter is. You don't have to be collected and stamped and put in a bag and delivered. You collect yourself and deliver yourself and buy your own ticket; yet full-grown men say the government could not manage the railroads.

If the city can own and distribute the water, why not the ice? Why not public ownership go below the freezing point? And, if it can organize and manage the ice business, why not the milk business? And, if milk, why not sugar? And, if sugar, why not bread? And, if bread, why not all the necessities of life?

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